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evident datum, but a "well-grounded phenomenon." Mind, and therefore also its constituent "intellect," is at the beginning of the quest for its contents a perfectly problematic conception. It is the x that renders the "world of work" possible. Inasmuch as the "world of work" is being continually enriched by the progress of human history, it is not possible to say precisely at any one point in history what the conception of mind is. A systematic deduction of *à priori* principles for "all possible experience" is impossible. The formal principles have too much contents to hold valid for all possible historical experience, and have too little contents to be vigorously applied in any actual historically-determined civilisation.

Such is the sum of Dr. Scheler's philosophy. It will be seen that it conforms in many respects to the spirit of our time, which is gradually drifting away from the anchorage of the formal philosophy of which Kant was the greatest exponent, and of that ideal of rigor which the stupendous development of the mathematical and physical sciences in the eighteenth and the first part of the nineteenth centuries had established as the goal of perfection which research in every department of human inquiry should strive to attain.

Dr. Scheler's work is not uninteresting reading, and his discussions of some of the present dilemmas in philosophy are not without value. μ.

THE UDANA, OR THE SOLEMN UTTERANCES OF THE BUDDHA. Translated from the Pāli by Major-General D. M. Strong, C. B. London: Luzac & Co. 1902. Pages, vii, 129. Price, 6 shillings net.

The *Udana* is a Buddhist book the significance of which has long been understood by Pāli scholars, and many important passages have been translated on various occasions by different scholars. Here we have for the first time an English translation which presents the whole of the book containing the solemn utterances of the Buddha. In a certain sense, the *Udana* ranks as high as the *Dhammapadam*, which contains the moral code of the Buddhists, the *Sutta Nipata*, poems of instruction, the *Dhammachakkapavattana Sutta*, the story of the *Foundation of the Kingdom of Righteousness*, and kindred canonical scriptures. It is more philosophical than other books, and discusses the principal doctrines, such as the nature of enlightenment, the non-existence of the ego, or the ātman, the existence of the eternal, the nature of being, etc., etc.

General Strong in his introduction touches upon the most essential points of Buddhism, selecting the following: First, the three characteristics which are that all constituents of being are (1) transitory, (2) that they are misery, and (3) that they are lacking in an ego. Secondly, the only ideal that in the opinion of the Buddhist is worth striving after is the perfect life, or saintship, and this ideal is to be reached by emancipation from desire. Thirdly, salvation does not come by belief, but by keeping the precepts, as is stated in the famous lines: "To commit no evil, to do good, to purify the heart, that is the teaching of the Perfect One."

Fourthly, Nirvâna is the extinction in the heart of lust, ill will, and dulness or stupidity.

As to an "infinite first cause" (such is the expression of General Strong), Buddhism declares that "the Uncreate exists," and "if thou knowest the Uncreate, thou hast found deliverance."

The continuity of identity is constituted by Karma, or deeds, and Buddhism includes representations of a cyclic or evolutionary theory of existence, including the assumption of the origination and dissolution of innumerable solar systems.

A few quotations from General Strong's translation of the *Udana* will characterise the book :

"Purification cometh not by water, though the people bathe ever so long ;
In whom truth and religion abide, that man is pure, he is a Brahmana."

"Whatever of sensual pleasure there may be on earth, or in the kingdom
of the gods,
It is not worth a sixteenth part of the joy which springs from the destruction of Desire."

"He who seeking his own pleasure, does injury to the living,
For such a one there is no happiness hereafter.
But he who seeking his own pleasure, injures not the living,
For such a one there is happiness hereafter."

"Happy is that upright and learned one who has no possessions !
See how the rich man is troubled ;
How one man is in bondage to another."

"As the mountain rock unshaken stands
So, delusion slain, the Bhikkhu
Like to a mountain, trembles not."

"He who keeps not watch over his body,
Who is under the spell of false doctrines,
Who succumbs to sloth and torpor,
Such a one passes into the power of the Tempter.
But he who keeps watch over his mind,
Whose sphere is right thoughts,
Who sets ever before him right doctrine,
Who knows the 'rise and set' of things,
Who overcomes sloth and torpor,
That Bhikkhu escapes from all states of punishment."

"It is easy for the good to do good,
It is hard for the good to do evil,
It is easy for the evil to do evil,
It is hard for the Saint to do evil."